



An “Interview” with Frank Podmore

This interview, by an unknown reporter, originally appeared in a British newspaper, the *Pall Mall Gazette*, on the 26th of January 1892. Except for corrections for grammatical errors and punctuation changes to match modern standards, this interview is repeated just as it originally appeared.

The year is 1892, and I am blessed to be interviewing Frank Podmore of the Society of Psychical Research (SPR) and co-author with Frederick Myers and Edmund Gurney the book *Phantasms of the Living* – one of the cornerstones of psychical research. The 1880s saw a second huge surge in interest in ghosts, mysticism and the paranormal. 1892 is the year that W.T. Stead published his second volume of *Real Ghost Stories*, adding only more fuel to the fire. The SPR was established in 1882 but rather than celebrate ten years of corporation, the society was lampooned and ridiculed by the British media – yet usually they offered the only sane voice during the wave of claims of the newspapers and mediums.



I met Frank at his occasional accommodation in the Malverns, he was welcoming, calm but focused throughout the interview. As we drank tea, I asked **if there was a corporate view of the Victorian SPR?**

We have no corporate view; we are a society of investigators.

You have had ten years on the track of ghosts, have you come to sort of working theory about ghosts?

I cannot say so much. Our chief investigators are all agreed as to the methods; but room is left for

considerable divergence of opinion as to the inference. Of course, I speak solely for myself.

I have read “Phantasms of the Living”, but are you sceptical to the existence of ghosts?

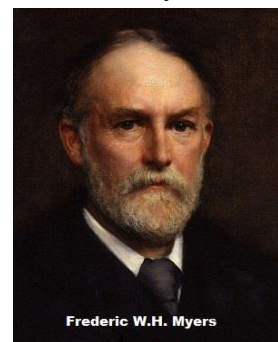
My position is, roughly, that which is set forth by Gurney in the book you mention. There are certain purely subjective phenomena, of the nature of waking dreams, which are known to psychologists as hallucinations. Some of these hallucinations, as we have demonstrated, coincide with the death of the person whom they represent, or with some other external event. Such



coincidental hallucinations – what you call “ghosts” – I regard as started by an impulse received from some other mind – that of the dying man, for instance. They are still, in my view, hallucinations, that is, they are simply ideas of unusual vividness and intensity; but they owe their origin not to some slightly abnormal state on the part of the percipient, but to an external impulse or brain-wave. The process by which that impulse is transferred from another mind has been named by F.W.H. Myers ‘telepathy’. Similar apparitions are occasionally seen

representing dead persons; but I do not think that there is at present any evidence, in such cases, of the continued action of the dead. I am inclined to attribute the results to thought-transference from the living.

In the last years there have been a rise in reports in newspapers about ghosts and similar



Frank Podmore: Ghosts, telepathy, and the occult

by Jim Beichler

Frank Podmore (1856-1910) was neither a scientist, technologist, psychologist, philosopher, or academic as were many of the founders and early members of the SPR, but he was perhaps even more important than the well-known members of the Society in some respects. He was something of a skeptic of the practice of Modern Spiritualism and questioned the validity of their seances and some of the phenomena that they displayed and claimed. He was a prolific author and as such kept both the public and academia informed of the work done by the SPR.



He earlier studied ghosts and hauntings as a member of the Oxford Phasmatological Society which dissolved in 1885 and later became a founding member of the socialist Fabian Society. His major work outside of the SPR was a detailed study of the life and ideas of Robert Owen, a Welsh textile manufacturer, philanthropist and social reformer who became one of the founders of utopian socialism and the cooperative movement, in 1906. He worked in a senior position in the British Post Office until his resignation, without pension, in 1907. He died under suspicious conditions of drowning in August of 1910.

According to historians, the first ever attempts to study ghosts from a scientific perspective began with Edmund Gurney, Frederick Myers, and Podmore. These three men are thought to be the leading figures in the early years of the Society for Psychical Research when ghosts were the craze throughout Britain. They worked on the committee for Apparitions and Haunted Houses of the SPR to provide evidence for human survival after death.

Their work was widely publicized by the newspaper editor of the *Pall Mall Gazette*, who was a believer and active commenter on spiritualism,

William Thomas Stead. But Podmore was as an earlier member of the Oxford Phasmatological Society which was established in 1879 for the study of ghosts and haunting phenomena, so it would seem that Podmore was studying ghosts a few years before either Myers or Gurney. However, it is still correct to state and acknowledge that the book written and published by these three men, *Phantasms of the Living*, was the first valid scientific effort to study ghosts and ghostly phenomena.

Podmore married Eleonore Oliver Bramwell in 1891 and supported her through his senior position in the Post Office. This job also paid the bills while he published a series of new books. Podmore's books often confirmed his status as a skeptic, giving non-paranormal explanations that were based upon the psychical research that he completed in the SPR. These books generally received positive reviews in science journals and magazines. For example, his *Studies in Psychical Research* (1897) received a positive review in the *British Medical Journal* which described his debunking of fraudulent mediums as scientific and came to the conclusion the "book is well worth reading, and it is agreeable reading, for the style is generally vigorous and not infrequently brilliant."

However, debate over the validity and causes of the spiritualistic phenomena continued to rage through the late nineteenth and early twentieth centuries. It only seemed to abate as World War I took over the minds and concerns of the population. Some people and a very few scientists claimed they were real, while others claimed they were the results of fraudulent contraptions and trickery. By analyzing the phenomena, writing about his results and displaying skepticism about their authenticity, Podmore's work attracted praise from many publications, such as the new scientific *American Journal of Psychology*. In such publications, he was noted for his open-minded approach, seeking out plausible scientific evidence and explanations grounded in the best science of the day.

His publications also included *Apparitions and Thought-Transference* (1894), and the analytical comprehensive study *Modern Spiritualism: a History and a Criticism* (1902). He published one major book that was not about spiritualism, a 1906 two volume book about the socialist Robert Owen. But even here, he argued that Owen founded both socialism and spiritualism. Despite beginning

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President's Message

The fundamental context of our troubled times

I believe that I said this in the last issue of the *Searchlight*, but it needs to be said and emphasized again and again. We are truly living in unbelievably trying times and things are getting worse since the national presidential election will come in the next few days and predictions are running rampant as to how the aftermath of the election will unfold.

Yet I will repeat, once again, that no matter what the outcome of the election, there is nothing in politics that warrants or justifies the rioting, destruction, hate, fear and possible deaths that seem to be approaching faster than the speed of light. These are definitely not the last days of the apocalypse as a cashier in a local Wendy's, the only fast-food restaurant in my hometown that is open for indoor dining, just told me when I ordered my food, nor are they the 'end times' or the end of the human species, as some people are beginning to believe and openly claim.



All that is certain is that as I write this tomorrow is Halloween and Tuesday is the actual, real and true election day when the polls will be open for us to decide on the next American President, as well as a good many Senators and Members of Congress. By the time that you read this message, all of this will be over and hopefully no further problems (riots, etc.) will have developed because of our freedom to vote for whom we choose to vote. Hopefully, this madness will all be ended, and we can get on with our lives without further violence and hate, but only time will tell. All else is conjecture, and hopefully not wishful thinking. I have traveled around the world (for two and a half years in the 1970s) and worked in Europe for four years (1987 to 1991) and I have total faith and conviction that this US of A is the best country in the world and that is solely because we are governed by the US Constitution and the principles of freedom that it expounds. Most of you would not know is, but the Declaration of Independence and our Constitution. are Newtonian documents, based on the philosophical principles that were developed from and after Newton developed his physics and mechanical theories of nature, *i.e.*, these are scientific documents.

I only say this because science is an integral part of our society and culture, every bit as much as religion and spirituality, and therein lies the problem. It has become common practice, even among some scientists, to justify a political point of view or opinion dealing with scientific matters to say that 'science says' this or that to

support one's arguments and discussion points. Using the phrase 'science says' is not only anti-science at the very least but also amounts to an outright lie in most cases. Science does not say anything. Science has no single voice that is its own. Yes, some scientific conclusions that were once considered theoretical have come to be considered inviolable and sacrosanct truths of nature, such as the earth orbit state sun, but saying that 'science says' the earth orbits the sun is not good science because a few stubborn people, called flat earthers, will disagree. The correct statement would be that individual scientists say this or that, or that groups of scientists and even the majority of scientists say this or that, but science itself does not say anything about anything.

Another empty but commonly used statement that is fundamentally wrong is that 'science proves' this or that. Science proves nothing and is, in fact, by its own admission philosophically quite incapable of proving anything, including that you or I even exist. Mathematics can logically and rationally prove some of its hypotheses, propositions, and theorems, but science is different in that it does not have theorems and instead develops hypotheses and theories based on careful observations and measurements of nature, so all science can do is 'verify' its theories. At least as far as they go. Unfortunately, using such phrases as 'science says' and 'science proves' for all the wrong reasons is presently giving science a bad name and negatively affecting science itself. This is especially bad since science is finally trying to take the study of consciousness seriously, and thus spirituality itself by association.

According to the generally accepted interpretations of Darwinian theory and modern evolutionary genetics, consciousness is an accidental occurrence in nature, or epiphenomenal, even though all indications point to the simple fact and even truth that the evolution of consciousness as well as progressively and increasingly higher levels of consciousness, just those higher levels which pertain directly to spirituality, is being directed by nature, not by accident or chance, and is a fundamental aspect of the universe itself in either its parts or its oneness and wholeness. But all of this is being pushed to the back burner of science by our present 'interest' and infatuation with politics and political issues. Quite simply, Darwinian and modern evolutionary genetics are incomplete because they only consider bottom-up directed evolution and not top-down mind and consciousness driven evolution, so they cannot realistically consider the possibility that paranormal phenomena and the afterlife are possible, and even natural, even though they are beyond (para) normal observation and measurement.

All scientists hope that their theories will eventually

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Searchlight Media Watch



by The Revs. Tom and Lisa Butler, NST

Consciousness and the Universe: Some experts believe consciousness and the universe are so intertwined that it allows our existence to continue after death. One physicist/mathematician believes that our consciousness, or soul, reconnects with the “greater infinite identity” after death. Former University of Oxford professor Peter Russell, author of *The Global Brain*, told *Conscious Lifestyle Magazine*: “It would seem that one way of understanding it is that the individual consciousness is dissolving back into the infinite consciousness. The basic commitment is that the fundamental constituents of reality the consciousness that I experience has this individual limitation



because it is functioning in the world through my body, through my nervous system, through my eyes and ears. That is where our sense of being a unique individual comes from. When we begin to die and let go of our attachment to the body, consciousness lets go of that identity which it gained from its worldly functioning and reconnects with a greater infinite identity.”

From: Martin, Sean. “Universe is ALIVE: Consciousness pervades through cosmos down to smallest atoms – claim.” *Express*. 2002. www.express.co.uk/news/science/1229293/universe-alive-consciousness-definition-meaning-universe-meaning-space-philosophy.

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Our Mortality: For some people, the Spring of this year gave us the thought that 2020 could be our last with pictures of body bags and news of the lack of ventilators. In his best-selling book *The 7 Habits of Highly Effective People*, Stephen Covey urges us to (habit number two) “begin with the end in mind,” in other words to adopt a purposeful approach to life.

open coffin, look in ... and see your own dead body lying there.



Sally Maitlis, a professor in organizational behavior at Saïd Business School, Oxford, also finds grounds for optimism instead of despair in the current lockdown. “I see it more as a disruption or interruption of our manic and often mindless ways of living and working,” she says. “For many of us, the pandemic has jammed the brakes on just about everything. So suddenly we can look up and see how we have been living and feel what it is like to stop. And lots of people do not want to go back to how it was before.

From: Stern, Stefan. “Reckoning with a collective near-death experience.” *Prospect*. 2020. www.prospectmagazine.co.uk/life/reckoning-with-a-collective-near-death-experience-coronavirus-covid-19.

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We Do not Die Alone: In this new reality with people dying from Covid-19 while being alone and friends and relatives not being able to be by their bedside, it is important to remember that we never really die alone. This information comes from people who have been at loved one’s bedsides when



they made their transition to Spirit. Nurses also report dying patients telling them about friends and

relatives long dead being with them and comforting them as they make their transition. Near-Death experiencers also report people being with them, greeting them, helping them as they go through the process of dying.

From: “People dying of coronavirus don’t die alone (Your letters).” *Syracuse.com*. 2020. www.syracuse.com/opinion/2020/04/people-dying-of-coronavirus-dont-die-alone-your-letters.html.

Near-Death Experiences – Wishful Thinking? A simple way to rule out near-death experiences as being simply wishful thinking is to study blind people who do not have light perception. The Medical School at the University of Chicago did just that. They asked blind participant to share what it was like when they had their near-death experience. If it were just wish fulfillment, these blind people would not be able to share things like the color of a sweater, the design of a tie, or many details of shape, colors, and designs of people's clothing. The questioned resulted in several totally blind people being able to not only tell the researcher who came into the room first and who worked on the resuscitation, but they were able to give minute details of the attire and the clothing of all the people present, something a totally blind person would never be able to do.

From: Peterson, Dan. ““A total wholeness.” *Patheos*. 2020. www.patheos.com/blogs/danpeterson/2020/06/a-total-wholeness.html

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Astral Projection: Falling somewhere between a lucid dream and a near-death experience, astral projection is the sensation of separating from your physical self, keeping your mind awake while your body is asleep. Early records of the practice trace back to the Roman Empire. Experiences feel profound, and astral travelers have even claimed to learn things they otherwise could not have known. Today, thousands of practitioners not only trade success stories for consciousness-expanding cosmic exploration but have built a network to share techniques for traversing time and space using a toolkit available to everyone—the human mind. Reddit's *AstralArmy* is a focal point for the psychically curious to embark on out-of-body missions - see <https://www.reddit.com/r/AstralArmy/>.



From: Magee, Tamlin. “Meet The Redditors Using Astral Projection to Escape Quarantine.” *Vice*. 2020. www.vice.com/en_ca/article/m7qz9p/meet-the-redditors-using-astral-projection-to-escape-quarantine.

Study Astral Projection: In 2014 a study was done by the University of Ottawa's School of Psychology of a woman who said that she could astral project at will. She was put under a fMRI and kept stationary for an hour but guided in and out of astral projections in which she was prompted to move her nonphysical body in different ways. Researchers monitored the activity in different regions of her brain throughout the exercise and found that they did show activity that correlated with motion during the times she claimed to be astral projecting.

From: Regan, Sarah. “What Exactly Is An Out-Of-Body Experience—And Can You Make One Happen At Will?” *Mindbodygreen*. 2020. www.mindbodygreen.com/articles/astral-projection-is-it-real.

The Field: Is there a field that connects everything? Can spirit be measured? Can we use consciousness to influence our lives, our bodies, and our environment, beyond genes or environmental limitations into which we were born? NSAC Summit editor Frank Kotowski says that he really enjoyed watching this video called *The Field*. He says that includes scientific experiments that show how we are not only connected but powerful. If you are a prime member with Amazon, the movie is free. Frank says he paid \$7.99 through PayPal. See <https://www.the1field.com/>.

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Human Composting: After Governor Jay Inslee signed SB-5001 in 2019, Washington became the first state to recognize “natural organic reduction” as an alternative to cremation or burial. A human composting facility is expected to open in Seattle in 2021. It is designed to offer a more sustainable alternative to conventional burial options. Today, burial often involves chemical-laden embalming, while cremation uses eight times more energy than composting. A first-of-its-kind “natural organic reduction” will convert human remains into soil in about 30 days, helping nourish new life after death.

From: Smith, Lilly. “The world's first human composting facility will let us recycle ourselves.” *Fast Company*. 2019. www.fastcompany.com/90434525/the-worlds-first-human-composting-facility-could-help-us-recycle-ourselves.

INTERVIEW *From page 1*

sightings. Do you see the works of say, W.T. Stead who merely collects ghost stories for publication as being little worth?

No, no! you must not put words into my mouth. Our society is most grateful to Mr. Stead; not only for his generous and ungrudging appreciation of our work, but also for the magnificent boom – is not that the newspaper term? – which his widely circulated Christmas Number (special edition newspapers usually with ghost stories) has given us. There, at one stroke, is an audience such as our own efforts could not have reached for years to come. We, of course, could not have made such an appeal – but that does not imply any disparagement of Mr. Stead's methods. The aim to get at the truth; it is the standpoint and the methods which differ. He approaches the subject as a professed believer in things spiritual – we do not. We, as experts, submit for the verdict of the public only the results of our labours in fairly complete form; Mr. Stead concerned only to make out a 'prima facie' case for investigation, is at liberty to put his matter in whatever way he thinks best adapted to enlist the public's interest and co-operation. His stories are a first-class ground-bait to attract more stories.

It is well known that W.T. Stead 'borrowed' stories from the SPR collection, do you still think the stories have evidential value?

Mr. Stead viewing them rather from the, well, the dramatic, than from the scientific, point of view, quotes them, not, as they appear in their final form in *Phantasms of the Living* cumbered with much evidential discussion and deduction, but as they originally appeared in our *Proceedings*, some years previously, when our standard of evidence was less exacting

Why is the society so protective of its cases, you value the evidential value of any story in inverse proportion to its merits as a "chiller"?

I fear that is apt to be the case, especially when the story is second hand and the events happened long ago. Deception and imposition apart, and we have met with little of either, it is extraordinary how much mere mis-recollection will do – and unintentional exaggeration. A story is bound to get

altered as it passes from mouth to mouth; and you may be sure it does not get altered for the worse in point of interest. The imagination delights in dramatic unity as much in a ghost story as in a novel or a play. Mistakes of hour and date are not uncommon. One gets to distrust from sad experience the triumphant phrase, "At exactly the same moment, allowing for difference in longitude" etc. However, the evidence falls apart when we obtain the corroborative evidence of letters, diaries etc. and the witness of persons who were present or who were told before fulfillment.

So, SPR ghost stories go through a debunking stage?

De-bunking?

Disillusioning process?

Many of the stories from W.T. Stead are in their first crude stage. The correspondents have not been interviewed; corroboration is yet lacking; diaries and registers have not so far been examined; dates of external events have not been verified; some of the stories are even second or third hand. Others have no coincidence or other characteristic to distinguish them from purely subjective hallucinations; and such they presumably are.

What are your thoughts on clairvoyance and psychics? Recently (in the late 1880s and early 1890s) there have been stories of people finding buried treasure or tracking murderers in day-dreams that penetrate walls etc. Do you think clairvoyants who deliver such minuteness of detail, make a mere "guess" a mathematical impossibility?

Where the details had been noted down at the time and before the event – possibly yes. But where this has not been done (the usual state of the case) you can be sure of nothing. Nothing is more difficult to preserve the details of a dream or waking vision in a distinct form, and the attempt to make a sketch from the clairvoyant's description would often prove the extreme haziness of the picture seen. But after the event, where the details are known – when for instance, the murderer has been otherwise discovered – the tendency is strong for the memory to fill in the picture unconsciously. Of course, some cases are better than others, but my own view is, so

far as our investigations have yet gone, that clairvoyance without the possibility of telepathic transference of the idea from another mind cognizant of the facts is not yet sufficiently proved. I see not need yet to adopt any such theory as that Mr. Stead calls “the cosmic camera,” retaining, as it were, photographs of past events taken by ‘astral light.’ Such a theory is fascinating, but hardly called for by the facts.

Reading through many newspapers of this time, and especially of Mr. Stead’s statements, he claims that the Society is engaged of a Census of Ghosts – is that a correct description?

No, the census is a very different project from our ordinary work. We have undertaken to present to an International Congress of Experimental Psychology, the results of a systematic inquiry into the nature and relative frequency of non-morbid hallucinations. We have already obtained answers from about 11,000 persons. Of these over 11 per cent are in the affirmative. But the result does not mean that more than eleven persons in a hundred have seen ghosts. The great majority of these experiences are hallucinations simply, having as little connection with ‘ghosts’ or external events generally as dreams may be supposed to have; and probably due to the same cause – the revival and reconstruction of previous sensations. In fact, when people talk about ‘ghosts’ as inexplicable on any known laws, I would reply that most cases neither more nor less explicable than dreams – those less fitful and capricious visitants which we have nearly always with us. An apparition coinciding with a death is no doubt a marvellous thing; but the marvel lies in the coincidence, not in the apparition. We are still only at the threshold of a vast and momentous investigation. To admit of any certain conclusion being attained, more and yet more evidence is required.

[Editor’s note: William Thomas Stead was an author and the editor of the *Pall Mall Gazette*, which he turned into the first tabloid style newspaper in the English language. He established a spiritualist quarterly publication, *Borderland*, which was only published from 1894 to 1897. Stead was credulous when it came to spiritualism and things spiritualistic but had no scientific background and seemed to be more interested in the fantastic and sensationalistic phenomena that he himself practiced. He both wrote about and openly supported communication with spirits of the dead, spirit photography, telepathy, and automatic writing, among other things. It is possible that he was the person who interviewed Podmore, but that fact cannot be authenticated.]

Podmore: Ghosts, telepathy, etc.

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his own career as an investigator of the paranormal a few decades earlier as an enthusiastic spiritualist and ghost hunter, Podmore later found any evidence for such phenomena to be questionable at best and began to criticize the Modern Spiritualism movement and the psychic/paranormal phenomena it demonstrated at public gatherings.

In the end, Podmore concluded that most mediums were fraudulent, although he remained open minded to a degree and accepted the possibility that telepathy could explain some of the spiritualist related phenomena. Otherwise, he thought phenomena such as poltergeists, automatic writing, apportations and such marvels as were commonly found at seances could only be explained as examples of deception, prestidigitation and show magician’s trickery.

Podmore’s *Modern Spiritualism*, which came out at the beginning of the new century, was the first comprehensive history of the Spiritualist movement and is therefore still relevant and useful as a historical source of information today. In this study, Podmore traced the historical development of Spiritualism from its earliest origins in animal magnetism and alchemy, to its pinnacle in the mid-nineteenth century, continuing on to its decline after 1870 and onwards. Podmore associated this decline with the growth of professional psychics and fraudsters, who seemed to take over the popular interest in the subject by way of their staged prestidigitation.

In the second volume, Podmore focused on both English and American Spiritualism, and placed the movements in their cultural and intellectual context. His discussion of the relationship between spiritualism and science from the point of view of a person who had had firsthand knowledge and experience of this controversy. In so doing, he included invaluable accounts of scientific investigations into materializations, clairvoyance, spirit photographs, hallucinations, and automatism as well as has summary and conclusion of the events and phenomena on which he reported. Podmore is best remembered for his extremely critical stance on the phenomena of Spiritualism and Psychical Research, based on the science, scientific knowledge, and scientific environment of his time.

President's Message

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come as close as possible to the truth of nature but cannot prove nature is truly this or that, and that includes the newly developed theories of mind and consciousness, even though concepts like mind and consciousness are not normally and directly observable and thus measurable. Science is not the final arbiter of what is real and constitutes our experienced physical reality and cannot tell nature how nature should act in any given situation, but that is exactly what happens when someone tries to fix problems in nature (such as our local weather and global climate) based on bad or outdated theories and justify their opinions by saying that 'science says' and/or 'science proves' for their justification. Nature is the only arbiter and authority that can verify science and its theories and principles.

Science studies things and events in nature and how they interact in the natural world, and in so doing it should study all things that we experience and observe in nature, even though it is only starting to take consciousness, spirituality and the various rarer aspects of consciousness seriously for the first time. The term physics is Greek for nature and was first used by the ancient Greek philosophers, especially Aristotle, who wrote books on the nature (physics) of objects and how they worked in nature (the first physics), and anything that it classifies as natural. It is even now philosophically unacceptable to speak of laws of nature when referring to theoretical scientific findings because the word 'law' implies natural eternal truths which clash with the concept of theories that need to be verified and probably later replaced by more accurate, comprehensive and broadly ranging theories. Unfortunately, some scientists and others who should know better sometimes use both of these phrases —science says and science proves— in political, social, cultural, and more importantly for our purposes, spiritual settings and when dealing with the various scientifically unpopular aspects of consciousness. They do this to validate, authenticate and demonstrate that their opinions are logical and rational, more than just 'opinions' but true facts, and even scientifically based when they are not.

Now, when we take all of this into consideration within the context of both the history of science as well as human evolutionary history, including the various problems we are presently experiencing around the world and more particularly in America, it becomes evident that we are entering a period of scientific revolution as well as a period of rapid evolutionary change that is leading to the emergence of a new higher level of human consciousness that later generations of humans will inherit at birth, *i.e.*, a new branch on the human evolutionary tree. As with all such changes, especially the particular changes that define what we are as humans, they are preceded by a period of chaos, disorder, confusion and even

bedlam. In this case, the chaos is mental chaos which accounts for the present political, social, and cultural problems that seem to be defined by growing hate, distrust, and lack of civility and respect for one another. These properties are all subconscious mental aspects of our being that are anti-consciousness and anti-spiritual (overly worldly) in that they essentially work to diminish rather than elevate our levels of consciousness (toward our sense of otherworldliness).

This new mental context brings us back to our present chaotic political (human-made) and chaotic weather (natural) patterns that collectively constitute our global climate. We seem to be bedeviled by global warming and the hatred and non-partisanship that is quite evident in today's politics, when in fact they are just symptoms, although they represent and characterize important crises that we do need to react to, of the overall chaos that precedes our new awakening in both science (physics and consciousness studies) and the present emerging evolutionary leap in higher consciousness itself. The world has become fixated on global warming and has wrongly equated it to global change to gain political points with various political constituencies.

These two concepts are not the same. Global change has always existed and is always present, with changes in temperature going either up or down, warming or cooling, over various periods of geological time, but not constantly (non-changing) moving upwards as the global warmers claim. They also claim that 'science says' and 'science proves' that their misbegotten and unscientific concepts and conclusions are 'true' rather than possibilities predicted by their fundamental theory. They even produce false 'statistics' that they claim as true, *i.e.*, the often-heard claim that 90% of scientists say global warming is 'proven'.

Well, why would this even matter? It matters because the world is focusing on CO² content in our atmosphere and neglecting the real problem of pollution of all kinds that is endangering our planet. This situation is entirely antilogical and irrational as well as completely at odds with our inherent consciousness driven intuition. At best, CO² in the atmosphere is only contributing a percent or two to the global warming trend in its role of holding and retaining heat in the atmosphere. But the excess heat comes from other sources, not the CO², and those true sources of excess heat passing into our atmosphere are neither controlled nor influenced by human activity.

By concentrating on excess human created CO² in the atmosphere, even turning it into a question of political correctness (which is an oxymoron), good science has been thrown out in favor of Bad Science (or BS), not only giving science in general a bad name just as the scientific study of consciousness and the various paranormal aspects of consciousness are gaining respect and popularity, but trying to cure the wrong problem rather than reacting and preparing for the real problem and the disasters that will come with

our lack of preparation for the real problems. This is madness and amounts to further evidence that we are experiencing a chaotic state of mental instability within the human collective consciousness.

The true source of the excess heat that the CO² and other gasses in the atmosphere are absorbing and not dispersing into the cold emptiness of space above is under our feet, within the tectonic plates that form the earth's crust, and even further down, deep within the earth's core. The solid earth below us is a complex multifaceted and multilayered system of give and take between all of its components that is presently out of balance. It forms a complex equilibrium system that constantly loses energy upwards over millions and millions of years as the earth cools, resulting in an unstable magnetic field which is trying to stabilize itself by flipping its magnetic poles. In other words, the present period of global warming has absolutely nothing to do with human activity, but humans, in their present craziness and chaotic state of consciousness, seem to think that we can control anything in nature that we can 'scientifically' measure and analyze. I am sorry, but we do not rule nature or tell nature what to do, nature tells us what to do in any given situation concerning nature. Nature uses us, abuses us, eats us up and spits us out whenever nature wants to do so.

There is even a very slim possibility that human collective consciousness is being directly affected by the magnetic instability of the earth's magnetic field since consciousness is a magnetic phenomenon in nature, but that possibility is so far beyond present and foreseeable science that it cannot be used as an excuse for the craziness and chaotic delirium in human thought that we are now experiencing. So far, it is just a coincidence that these two events are happening simultaneously. But the bottom line is that we can do nothing about the rapidly varying weather patterns and rising ocean temperatures that are melting ice packs and glaciers around the world. We cannot do anything directly about this problem, but we can control all our pollution, not just excess CO², as well as prepare for the coming effects of global warming.

The same is true for worldwide political problems such as the Chinese attempt to subjugate the rest of the world both economically and politically. That attempt will eventually fall apart under its own weight, but it does have the potential to cause problems and possibly lead to open conflict and warfare under some circumstances in some areas of the world. Moreover, the Chinese communist government is purposely creating their own spirituality problems by assuming all spirituality and spiritual practices in China can be and will be controlled by the party apparatus. It is the official policy of the Chinese government to take over all religious activities in the country. They have been trying to appoint their own Catholic archbishops and

Cardinals for decades but have only recently gained the Pope's approval to do so. They also claim the right to find and appoint the next Dalai Lama of Tibetan Buddhism, forgoing the traditional way of finding the next reincarnation of the present Dalai Lama. They are also seeking to control all Islamic activities in their Islamic provinces, controlling all Christian activities and outlawing, on penalty of death, all splinter religious/spiritual groups and practices. All in the name of Confucian efficiency and policies of the Communist party. In their own chaotic mental state of foolishness, folly and idiocy, China has declared war on spirituality and human spiritual freedom, as if they can control the universe, its oneness and wholeness itself, an act which will eventually backfire on them. China cannot subjugate the higher consciousness of their own people, let alone the whole world. They cannot reduce spirituality to worldly politics.

As strange as this may sound, the same is happening and has happened throughout western scholarly studies. In its attempt to be more positivistic, all of western science in general as well as physics, psychology and medicine in particular, have been doing much the same thing by adopting positivistic philosophies in their search for new theories, practices and methods of conducting science and even in their fundamental perceptions and interpretations of physical reality. The Chinese government is merely taking this to the extreme in their politics based on ancient Confucian doctrine.

Unfortunately, the rest of the world is not complaining about this and criticizing China for their transgressions against humanity and nature because everyone is experiencing their own chaotic mental state awaiting the new emergence. The coming emergence of a new higher level of consciousness itself will fundamentally change present Chinese politics, just as the rest of the world is concentrating on the wrong cause and theory of global warming and missing its chance to deal with the real problems associated with a temporarily warming atmosphere.

Everything is connected, although we cannot observe or detect that connection and how it expresses itself. Only the universe its 'self' exists in the emptiness and meaninglessness of the absolute void, so the universe can only be conscious of its 'self' – its internal continuity, wholeness, completeness, entirety, and oneness – as learned through our sense of spirituality. The universe literally learns everything about itself through the collective consciousness of all living beings, so it can understand and realize its 'self' through us, through our collective sensations and perceptions of its internal physical reality, which is our external reality. Science, which only studies the parts which make the whole, will never understand consciousness until they can better understand the universe as a continuous whole, made up of its parts.



The Blue Island, Experiences of a New Arrival Beyond the Veil, communicated by W. T. Stead, White Crow Books, 2020 (original copyright 1922 by Estelle Stead), 81 pages.

The so-called skeptics assume that the automatic writing form of mediumship is just so much bunk, baloney, and bosh, nothing more than the imagination playing tricks on the person. Some parapsychologists believe it is all coming from the individual's subconscious and unrelated to spirits. But so much of what has come through automatic writing has been beyond the individual's knowledge and experience that spirits are a much more reasonable explanation for much of it.

"Automatic writing, I may explain for those unfamiliar with the term, is writing that is written by the hand of a person which is not under control of his conscious mind," William T. Stead, a British journalist who went down with the Titanic, explained. "The hand apparently writes of itself, the person to whom the hand belongs having no knowledge of what it is about to write. It is an awfully familiar and simple form of mediumship."

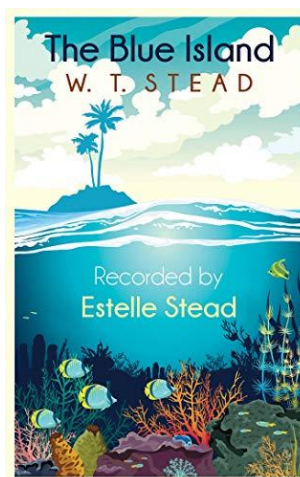
Considering the research which suggests that some of the information recorded by automatic writing mediums does come from the medium's brain, Stead, an accomplished automatist, wrote that he could not believe that any part of his unconscious self would deliberately practice a hoax upon his conscious self about the most serious of all subjects, and keep it up year after year with the most sincerity and consistency. "The simple explanation that my friend who has passed over can use my hand as her own seems much more natural and probable."

Stead was a popular British journalist, author, social reformer, and pacifist who was on his way to New York City to give a speech on world peace at Carnegie Hall when he became a victim of the Titanic. The friend using his hand was said to be Julia T. Ames, an American newspaperwoman he had met some years earlier. In 1909, three years before his death, Stead wrote *Letters from Julia*, a series of messages coming

to him from Julia by means of automatic writing, beginning several months after her death.

But this book is not automatic writing coming from spirit world through William Stead's hand; rather it is from Stead after his death, as recorded by a medium named Pardoe Woodman, as Estelle Stead, William's daughter sat with Woodman to provide the necessary sympathetic link.

Stead referred to his new place as like a "blue isle." He referred to it as a "blue atmosphere" and explained that it was a temporary rest spot where adjustments were made before moving on to the "Real World." The chief work, Stead further explained, "is to get rid of the unhappiness at parting from earth ties, and therefore, for the time being the



individual is allowed to indulge in most of earth's pleasures." He added that there are libraries, music halls, and athletic arenas, that one can ride on horseback, and swim in the sea. The clothing, he said, was practically the same as people were accustomed to on Earth.

"We are only a very little way from Earth, and consequently up to this time we have not thrown off Earth ideas," he went on. "We have gained some new ones but have as yet discarded few or none. The process of discarding is a gradual one... We get to the state of not desiring a smoke, not because we cannot have it, or think it not right, but because the desire for it is not there. As with a smoke, so with food, so with many a dozen things; we are just as satisfied without them."

After making the adjustment on the Blue Island, Stead moved on to the "real" afterlife environment. "It is a land of freedom – a land of happiness and smiles," he communicates, going on to provide more detail of the larger life and

how it differs from the material world.

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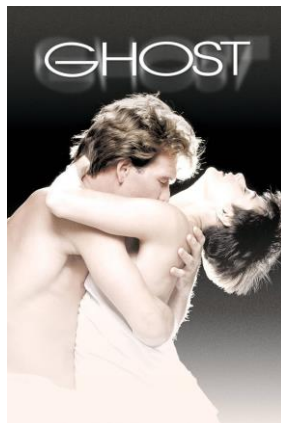
The pseudo-skeptic may very well scoff and say it all came from Woodman’s creative imagination in an attempt to impress Estelle Stead but those who have closely studied the subject of automatic writing will have much to ponder on and discern, including Stead’s comments about how those in the spirit world stay in touch with loved ones and attempt to influence them in their daily lives and actions. But he does not have answers to all questions one might put to those in the spirit world. ““I want you first to realise that by the change of death you do not become part of the Godhead immediately,” he cautioned his daughter. “The mysteries of life are not revealed to you as a kind of welcoming gift on your arrival here. You must not think that I, or any, have full knowledge on all subjects, profound and trivial, the moment we come to spirit life.”

– Michael Tynn

* * *

Ghost, an original movie screenplay written by Bruce Joel Rubin, directed by Jerry Zucker, and produced by Paramount Pictures, 1990.

Although the title of this movie is **Ghost** –it features Sam and other ghost’s, several examples of hauntings, and the message that some part of us survives death in an afterlife– it is really not about ghosts and hauntings. Even as important as the moral message is that we survive death, these features are just the stage upon which the story in the movie is acted out. The movie and the main theme of the story told is love, everlasting and eternal love that creates how our afterlife will unfold. The cover of the DVD (shown here) picturing Sam holding Molly, his love,



life companion, and apartment mate, confirms this quite well.

This movie has three parts, each with its own sub-theme, which complete the *Ghost* story. The first is about the maturing of Sam Wheat (Patrick Swayze) and Molly’s (Demi Moore) love for each other. It starts with the studio renovation scene, which is a metaphor for their relationship, and ends with Sam’s murder. The second sub-theme features Sam dealing with being a ghost and learning how to be a ghost. During this learning period Sam chases his murderer Willie Lopez (Rick Aviles) from their studio apartment to protect Molly and follows Willie to his apartment. He discovers Willie was not working alone and his robbery was a set-up, but by doing so ghost Sam discovers and meets Oda Mae (Whoopie Goldberg), a local neighborhood psychic and con artist. The story then turns to Sam’s proving his ghost is real and trying to communicate with Molly to protect her. This part of the story ends when Sam finds out that his friend Carl is behind the robbery to get his Mac code resulting in his subsequent death. The plot then turns to the third sub-theme about Sam’s revenge against his friend Carl Bruner (Tony Goldwyn) and salvation.

Sam and Carl work together handling investment accounts in the office of an international Wall Street investment securities bank. Molly is an artist, a clay sculptor, but makes vases and pottery on a pottery wheel in their studio. Sam admits to Molly one night that every time his life is going well something comes along to ruin it. Is this a premonition of his murder the next day? The next day Sam discovers his accounts have been hacked and there is too much money in his client’s accounts. So, he changes his MAC code (password), and Carl is unable to retrieve the money he had temporarily put there to illegally launder for his own client.

The murder occurs while they are walking down a residential street in the late evening after he and Molly had attended an off-Broadway play of *Macbeth*. Before the robbery begins, Molly confesses that she wants to get married and asked why Sam cannot admit and say that he loves her, always replying “ditto” when she says she loves him. This is the climax and fulfillment of their love only to be ended with Sam’s murder by Willie Lopez (Rick Aviles). The next day, ghost Sam

follows Willie back to his apartment and learns who he is and why he was robbed, but not yet that Carl was behind it. Ghost Sam coincidentally meets Oda Mae, convincing her that she is a real medium and not a con artist before she agrees to help him contact Molly. The story then concentrates on Sam learning how to be a ghost and convince Molly that he is still there and trying to warn her about Willie.

Sam is only able to convince Molly that his ghost is real by telling Oda Mae to tell Molly that he loves her. Molly replies that Sam would never have said that, and starts to leave, but then Sam tells Oda Mae to say “ditto”. Oda Mae blurts out “Ditto, Ditto, what does that mean” at Sam’s request and Molly finally believes and learns about Willie and the robbery setup. Molly goes to the police to report Willie, but the police instead show her Oda Mae’s arrest record, convincing her once again that Sam’s ghost is not real, and she was being conned by Oda Mae. Then Sam finds out about Carl, and everything changes, and we move on to the third part of the story. Sam and Oda Mae use her con artist skills to retrieve the dirty money from the bank, driving Carl crazy for fear that his client will kill him, so he threatens to kill Molly and Oda Mae if he does not get the money back.

Sam and Oda Mae again try to warn Molly that she is in danger, but now from Carl who is on his way to the studio apartment, but she is unconvinced due to what the police told her about Oda Mae. Molly was reluctant to trust them and let them in, but once again became convinced that Sam’s ghost was real when Oda Mae pushed a penny under the door from outside the studio and Sam lifted the penny into Molly’s hands with Oda Mae telling Molly that it was ‘for luck’, just as Sam had done once before. Once in the studio apartment, Oda Mae put them into contact with one another before Carl knocked on the door and broke into the studio.



Molly and Oda Mae fled by the fire escape to the storage room of the old factory above them. Sam fought Carl to save them and won when Carl died accidentally from his own hand during the fight. Sam was then carried away into the darkness by the dark ghouls. The twist is that both Molly and Oda Mae could not only hear Sam but

could now actually see Sam and converse with him. He said goodbye, kissed Molly and told her that he loved her, but this time she replied ‘ditto’.



The whole story was summed up as Sam told Molly and Oda Mae that “Amazingly, the love in



you, you take it with you”, turned and walked into the light. The movie had always been

about Sam’s eternal and undying love for Molly, and every time one of the heart rending scenes that demonstrated that love came along, the theme song “Unchained Melody” would play in the background to confirm and make real the theme of eternal love

The making of the movie itself is an example of a ‘perfect storm’ wherein everything, all the various components that make an unforgettable classic hit movie, came together perfectly. Even today, three decades after the movie was released, it is still timely and profoundly up to date in our modern society. Its message of eternal life based on love is itself eternal. Even the theme song, “Unchained Melody”, added to that perfect storm and became a popular hit, once again, more than three decades after it was first released. The movie had always been about Sam’s undying eternal love for Molly, and every time one of the heart rending scenes demonstrating that love unfolded into the cinematic universe, the theme song “Unchained Melody” could be heard in the background to once again confirm the theme of eternal love.

The Special Collector’s Edition of the movie has important extra features after the end of the movie. One is Patrick Swayze testifying that no other actors were interested in making the movie, but he wanted it so badly after reading the original script that he chased after it. He would normally have been asked to do a movie without an audition, but he was thought wrong for the role of Sam and was not even considered for this movie, so he had to go through several auditions to convince them and get the part. He personally requested that Whoopie Goldberg be added to the cast even though she was never considered for a role, was not really wanted

by the producers, was skeptical about taking the role after reading the script. Yet she went on to win an academy Award for the movie.

Even when Paramount first told the screenplay writer, Bruce Rubin, that it would be directed by Jerry Zucker, who was well known for directing screwball whacky comedies like “Airplane”, he was startled and thought it a wrong choice. He had to have a special dinner with Zucker before he accepted him as the director. Given these circumstances, it is no wonder that the movie received mediocre reviews before it was released, but those reviews now seem paradoxical given the fact that the popularity of the movie has itself become so great and seemingly never-ending.

Even the musical score composed by Maurice Jarre was a longshot using an old pop music hit. The soundtrack featured the 1955 hit song “Unchained Melody”, that was rerecorded in 1965 by the Righteous Brothers. In fact, the musical score, as a whole, was based upon this one song and its melody, in both instrumental and vocal form. As such this song has become interwoven with the plot of the story as a whole. This movie production made the song “Unchained Melody” a top hit all over again and cemented it in the minds of two or three generations of Americans. This completed the ‘perfect storm’ brewing, yet the movie, which seemed doomed from the start, was the highest grossing movie of 1990, was nominated for five Academy Awards and won two.

But the moral story in the background, about ghosts and the afterlife, is the real message to be learned from the movie. Rubin noted that he “wanted to tell a ghost story from the ghost’s perspective”: “One day, I was watching a production of ‘Hamlet,’ which begins with the ghost of Hamlet’s father saying, ‘Revenge my death,’” he recalled. “I thought, ‘Wow, let’s transpose that into the 20th century; it’d be an interesting story.’ A friend of his even suggested that Rubin add a moral theme to the story and it seems that the moral theme added to the success of the movie: Bad people go to a very dark place after death, and good people go into the light filled with love when they die. In the movie, dark shadowy beings came and transported the person (or his soul, like Willie and Carl), shrieking and seemingly suffering great pain to some unknown dark destination, while good people (like Sam) walked into a bright place filled with light and love. As Sam told Molly at the end of the movie, when she can finally see, communicate, and

interact with his ghost, ‘the love within you, you take it with you’ as he is transported away into the light.

Not only is this movie extremely entertaining, but it is well worth buying and watching over and over again because it teaches us a particularly important moral lesson and truth about the physical reality of our universe as we experience it. In a second added feature on the same Special Collector’s Edition DVD, several well-known professional mediums were interviewed and asked to compare how the movie portrayed the paranormal and the hereafter with their own experiences with them. They confirm, according to their experiences, that the end of life portrayed in the movie is accurate and true. Each one pointed out numerous other ways in which the movie correctly represented their personal and professional experiences with the supposedly ‘supernatural’ aspects of the story and movie. Those experiences are not ‘supernatural’ but perfectly natural, just para-normal in relation to our normal world of experiences and observations of reality and our perceptions of them which have given us our scientific and academic worldview.

You do not exactly see the afterlife as it was pictured in the movie because you do not see when you die. When you die, you sense rather than see your afterlife through your surviving higher consciousness and its direct connection to the oneness and wholeness of the universe filled with light. Seeing the afterlife as it was portrayed in the movie is just how your everyday pre-death three-dimensional consciousness would interpret what you will later ‘sense’ through the surviving higher consciousness at death. And in that sense the manner in which the afterlife is portrayed in the movie belittles the reality of what you become, your own ‘true self’ or higher consciousness, when you die. But it does give a good portrayal of the final act of dying, in whatever manner that might take place, and the immediate consequences of a person’s life choices and death. All of these features make *Ghost*, one of the best movies of the few which were ever made about death and afterlife, that are accurate enough to recommend people watch them before they die, to prepare them for the experience of death and what comes after death.

— Jim Beichler

Ghosts R' US

By Jim Beichler

Ghosts and apparitions come in many different forms and their existence has been reported for as long as humans have been around. While a great deal of 'superstition' and outright silly beliefs have surrounded the phenomena for much of human history, some people, including a few scientists and other academics, have taken them seriously. During the past few decades, the question of the reality of ghosts and apparitions has become even more urgent as television ghost hunter shows, local ghost clubs have proliferated and science has matured to a point where it can finally answer some of the questions surrounding haunting phenomena.

More but still only a few scientists now consider the possibility that (at the very least) something or some part of human consciousness and/or personality survives bodily death. This important question has become relevant, even in physics since science is finally taking the study of consciousness more seriously. Science now needs to determine whether apparitions and ghosts represent real physical objects or 'things' as opposed to projections of a subjective observer's subconscious (or imagination) thoughts into their perceived physical reality before science can move forward and attempt to explain them.

Yet this question is almost impossible to answer with any certainty given the present paradigms ruling physics and the rest of science. Science simply has no objective way to detect the independent physical presence of apparitions or ghosts as would be necessary to verify their reality according to the present doctrine of science. So, the real question that scientists should ask is 'how do we detect such anomalies if they exist as real independent 'things' or entities, independent of any particular observer's possibly biased sightings of them?' Without anything else to go on, science needs to develop some form of theoretical model that can explain the existence of ghosts and apparitions to use as a guide for detecting their 'reported' possible existence.

Ironically, science has simultaneously progressed to the point where scientists are beginning to see the slightest glimmer of hope of developing some type of theoretical solution to the twin problems of survival and ghosts. Even though the two issues of survival and its effects on the

existence of ghosts or apparitions are technically different – the issues of survival, apparitions and ghosts are sometimes related and those times do not specifically depend on the circumstances of any reported observation – science is now able to confront the concepts directly with some confidence instead of just outright denying or ignoring the validity of the observations. But that possibility also assumes that science has the will and intent to investigate these reported phenomena, and that assumption is anything but certain.

The enterprise of science deals only with what can be confirmed by observation of everyone, all the time, as real, and for better or worse science also defines what is real for science. Under these circumstances, science has managed to define ghosts, apparitions, and survival out of its experiences in the past, so science of the present normally refuses to take a stand on these issues. Given this attitude, all the evidence gathered by non-scientists and alternative (fringe) scientists means almost nothing to the majority everyday scientific community of scientists within the greater scientific community, if not a little less than nothing, until science can incorporate the concepts of survival, apparitions and ghosts into their physics paradigms of physical reality and that possibility is believed to be unlikely given the current majority prevailing paradigms of science that defines our reality for all intents and purposes, the quantum and relativity theories. For the rare scientist who can get past the hype, the bias, bad science and publicity problems as well as the popularity of alternate non-scientific views of reality, a number of purely scientific problems still exist, including science's own poor attitude and outright bias toward the phenomena.

So let's just jump ahead into the fray, make a commitment, cut to the chase, proceed full speed ahead and just approach the combined problem of ghosts and survival – not only do ghosts exist as real physical entities but they are products of conscious survival past death – by forgetting all the other philosophical crap on which the scientific community and others are hung up. We only need to 'assume' their reality to start developing a valid hypothesis or model of how they could exist. This assumption would of course be sort of a worst-case scenario for the presently ruling scientific thoughts, norms, and paradigms, but it does give scientists

and theoreticians something to work with. Only then can we ask the simple question – how could ghosts be possible and what physical properties do ghosts display when they are seen or observed in the external material world without having any material content?

The answer is simple – they appear, but only appear, as materially real in our sight or vision! This means that they must either produce their own light or reflect light when interacting with our material-based environment. There is no data available, whether through either scientific observation or measurement, that ghosts and apparitions have any materiality of their own and that presents another difficult practical problem for science. In fact, if they had any ‘materiality’ then everyone should be able to see them all the time. Simply put, only material bodies can produce or reflect light as far as is commonly known in science, which means that reflected light must be ruled out for the case of ghosts. Given this, the next question becomes ‘is there any possible theoretical way that light can be produced by a non-material source?’ And the answer is yes!

Light is normally absorbed and emitted by sub-atomic particles, atoms, or molecules within larger material bodies, but having none of those ghosts are left out. Light can also be emitted by either electrifying a gross material body (as in passing a current through the filament of an incandescent bulb) or heating the object until it glows by some other means (like the burning charcoal in a barbecue or the superheated gas in a flame). That possibility also leaves ghosts out. On the other hand, technicians create devices called radio transmitters to emit electromagnetic waves (light outside of the visible spectrum) by the forced vibration of electrons or other charged particles. But again, that leaves ghosts out.

All of these methods are easily explained by the first two parts of Maxwell’s electromagnetic theory which relates electric and magnetic fields to material objects. Electrically charged particles and objects that are moving in a specific well-defined manner create a varying electromagnetic field that spreads out over space in the form of light waves. According to the third and fourth parts of the electromagnetic theory a varying electrical field generates a magnetic field, and a varying magnetic field generates an electric field. In fact, the light wave itself is a combined varying electromagnetic field whose rates of variation are well defined by their frequency of variation.

From this it may take a leap of faith plus a stretch of the imagination, but theoretically if a stable non-dissipating pattern of electric field variations could be established by synchronously combining it with a stable non-dissipating complex pattern of magnetic vector A-field variations, the resulting field pattern could produce light when interacting with the environment’s ambient magnetic scalar B-field. It would then need to use energy in the environment to create an electromagnetic image that could be observed. Technically this is what happens when a radio (electromagnetic) wave hits an antenna. The incoming wave causes free electrons in the metallic antenna vibrate at its frequency, which is picked up and amplified to provide a radio signal although a stable stationary electromagnetic pattern of this type is still hard to imagine because it could not be associated with the energy with which a truly electromagnetic wave (traveling at the speed of light) is normally associated.

In another analogous situation, incoming light from the environment could interact with a pre-established pattern within a material gaseous medium to create a hologram. But once again the hologram is associated with a material medium even though the pattern is stable and stationary. What has to be done for the case of a ghost is to use material sources to create a hologram-like pattern which can continue to exist on its own merits after the material source of the pattern have been removed, like the case of a light wave spreading out from the source, but without spreading out over space until it is later ‘witnessed’ by observers.

The apparition pattern that is imprinted into the environment in the case of hauntings, such as the Gettysburg, York, and Normandy battlefields, are magnetic but unlike normal environmental magnetic B-fields. They are complex magnetic A-field patterns with internal variations below the cubic nanometer range. Apparitions would be magnetic field complexity patterns with internal variations at nanometer measurements that can only be imprinted by a person’s higher-consciousness in the ambient magnetic field of its surroundings at times of extreme stress, fear, or other extreme emotional and mental states. Ghosts, a product of surviving entities, could then return from the hereafter, wherever we determine that to be, and interact with ambient magnetic field of a local environment to produce holographic light images to be witnessed by observers. This should solve the ghost as well as the question of survival, for scientific minded individuals.



The Academy for Spiritual and Consciousness Studies, Inc.
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Wellington, FL 33414

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Moratorium on Membership dues

With the Coronavirus pandemic still with us and affecting all of our lives in different adverse ways, we at the ASCSI have been having technical difficulties in keeping up with the normal schedule for our publications, *i.e.*, they are late. However, they are now or soon will be on their way to you as the world is slowly emerging from its government implemented lockdown status. We are sorry for any inconvenience that this has caused. Since the year 2020 has turned out to be something of a write-off in so many respects, the Board of the ASCSI has decided to call a moratorium on membership dues. We are extending everyone's membership by one year. If you have paid dues in 2020, either as a new or continuing member, your date of membership will carry over for an extra year or until January 2022 instead of expiring on your dues paid date. From now on, all membership dues will be collected on a yearly basis (as is normal), but all memberships will run from January 1st of the year until December 31st. Notices for dues for continuing members will be sent out in December and January and must be paid before the end of January. New member's dues will be prorated according to the time of year that they join. We hope that everyone has survived this pandemic ordeal without significant problems and wish you happiness and good health. We are all 'one' in consciousness and spirituality.

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James E. Beichler, Ph.D., Editor
PO Box 624
Belpre, Ohio 45714
(740) 350-4555
Jebco1st@aol.com

For non-editorial matters, contact:

Paul Hauser, Assistant Treasurer
1378 The 12th Fairway
Wellington, FL 33414, USA
(561) 714-1423
pauljhauser@gmail.com

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